THE

CHURCH CATECHISM

EXPLAINED,

BY WAY OF

QUESTION AND ANSWER;

AND CONFIRMED BY

SCRIPTURE PROOFS:

DIVIDED INTO

Five Parts, and Twelve Sections:

WHEREIN

A brief and plain Account is given

OF

I. THE CHRISTIAN COVENANT.
II. THE CHRISTIAN FAITH.
III. THE CHRISTIAN OBEDIENCE.
IV. THE CHRISTIAN PRAYER.
V. THE CHRISTIAN SACRAMENTS.

COLLECTED BY

JOHN LEWIS,

MINISTER OF MARGATE IN KENT.

THE THIRTY-SIXTH EDITION:
To which is added, a Section on CONFIRMATION.

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1801.

ll Fathers, Mothers, Masters and Dame
cause their Children, Servants, and Ap-
ices, which have not learned their Cate-
n, to come to Church at the Time ap-
ted, and obediently to hear, and be or-
d by the Curate, until such Time as they
learned all that is appointed for them to
n.

om the Exhortation to the Godfathers and Godmothers, in the Office of Baptism.

YE are to take Care that *this Child* be brought
to the Bishop to be Confirmed by him, so
n as *he* can say the Creed, the Lord's Prayer,
the Ten Commandments in the Vulgar
ongue, and be further instructed in the Church
atechism, set forth for that Purpose.

THE EPISTLE DEDICATORY

TO THE

Right Reverend and Honourable
The LORDS and Others,
Members of the SOCIETY (at *London*)
For promoting Christian Knowledge.

My Lords and Gentlemen,

THE following *Explanation* of our Church Catechism, *being collected* to promote Christian Knowledge, *a Design which you are so gloriously employed in; I had presumed, at the first Publication of it, to have offered it to You, but that I feared my Meanness and Obscurity might hinder the Acceptance of it. But since it has been so well received, and made such Use of, to advancing the great Design you are intent in carrying on; I have no other any Reason to hinder my present-*

ing it to You. I am very sensible i no Commendation to collect what others have written: But it is not Praise tha I seek after; I have no other Design than to be as useful as I can, and thereby to be enabled to give up a comfortable Ac count of my Stewardship.

May the blessed God, *whose Interest you are so much concerned for, bless and succeed your pious and good Endeavours: May He make all Oppositions to fall before You here; and may You hereafter receive that Reward which attends those who turn many to Righteousness. This is, and shall be the hearty Prayer of*

My Lords and Gentlemen,

Your most Unworthy,

[redacted]

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never able to come to the Knowledge of Truth. Nay, hence it is, that even the Word of God, the great Fountain of Truth, by ſuch uncatechized and unprincipled Men, often applied for the Confirmation of the greeſt Errors and moſt abſurd Opinions. On the other hand; where there is a ſure Foundation laid, in a ſound Knowledge of the Principles of Chriſtianity, the Mind, like a Houſe built on a Rock, ſtands firm againſt the Shock of every Temptation. And as eaſy as Catechiſing may ſeem to ſome ignorant People; yet if it be duly conſidered, and ſeriouſly performed, it will be found to have more of Labour in it than Preaching itſelf; though, when all is done, I am well aware it ſhall pleaſe much leſs.

And now, I do moſt earneſtly beſeech all you

mitive and Apostolic Institution, so it is no less your Duty to see that all those who are under your Care do diligently and seriously attend to it; and accordingly I adjure you, as you will answer it to the great Judge of Quick and Dead, and as you tender the everlasting Welfare of your Children and Servants, to interpose your Authority in this Behalf. Sirs, It would be a very great Instance of Cruelty, and Want of natural Affection in you, to deny them their daily Bread for their mortal Bodies; and yet, that would be mean and inconsiderable, when compared with the more dreadful Effects of denying them the Means of saving Knowledge for their immortal Souls. But I hope better Things of you, and such as accompany Salvation.

I only add, that this Exposition is chiefly collected from those of the most judicious and learned Divines of our Church, which have been published. For I thought it vain to attempt to make any new Explanation, since it is hardly possible to say any Thing that has not been said already; and my Design was chiefly to make one, that should be more useful to the younger Sort of my Parishioners, than those I have yet seen. Accordingly, I have endeavoured to make the Answers plain and short, that they may be sooner learned and more easily remembered; and have so placed the Scripture Proofs, that the meanest Capacities may know what it is they are brought to prove. I have likewise divided Whole into Five Parts, that so you may the

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THE

INTRODUCTION.

From Dr. *COMBER*.

ALmighty God having created our first Parents after his own Image and Likeness; did condescend to enter into A COVENANT, or Agreement with them; wherein He promised LIFE to them and their Posterity, upon Condition of perfect and perpetual Obedience; But they, through the Temptation of the *Devil*, wilfully transgressed the Commandment of God, in eating of the Forbidden Fruit, whereby they brought not only themselves, but also their Posterity, into a State of Sin and Misery; for having followed the Apostate Angels in their Rebellion against God, they did most justly deserve to partake with *them* in their eternal Fate and Dam*nation*, had not the infinite Wisd

/herein He freely offers Pa
alvation by His well-beloved
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THE

CHURCH CATECHISM

EXPLAINED:

BY WAY OF

QUESTION AND ANSWER.

PART I.

The Christian Covenant.

SECT. I.

Of the Benefits of BAPTISM; *or, the Mercies afforded on God's Part.*

Quest. *WHAT is your Name?*

Answ. *N.* or *M.*

Q. What do you call this Name which you answer by?

A. I call it my Christian Name.

Q. Why do you call it your Christian Name?

A. Because it was given me when was made a Christian.

Q. Why are you here asked this N

A. To put me in mind of the Fai h professed, and the Vows that I made at m Baptism, when this Name was given me.

Q. *Who gave you this Name?*

A. My Godfathers and Godmothers in m Baptism; wherein I was made a Membe of Christ, the Child of God, and an In- heritor of the Kingdom of Heaven.

Q. Why did your Godfathers and Godmothers give you your Christian Name?

A. Because they presented me to my Baptism, and gave Security to the Church for my Christian Education.

Q. What are the Privileges you receive by being baptised?

A. I am thereby *made a Member of*

"to become the sons of God: which we
"born, not of blood, nor of the will of th
"flesh, nor of the will of man, but o
"God."

John iii. 5, 6. "Except a man be born
"of water and of the Spirit, he cannot en-
"ter into the kingdom of God. That
"which is born of the flesh is flesh."

Q. What is it to be *a Member of Christ?*

A. It is to be a Member of Christ's Church, and thereby united to Christ as our Head.

Q. Why is a Member of Christ's Church said to be *a Member of Christ?*

A. Because the Church is called the *Body* of Christ, and Christ is called the *Head* of that Body.

Q. Where is the Church called the Body of Christ, and Christ the Head of the Church?

A. In *Eph.* i. 22, 23. "The church,
"which is his body."
Eph. v. 23. "Christ is the head of the
"church."

Q. How do you prove, that by Baptism you are made a Member of Christ's Church?

A. Because Christ appointed, and his apostles always used Baptism, as the way of admittance into the Church.

it to be a *Child of God?*
be one whom God in an
er loves, as a Father does

you first said to be a *Mem-*
and then a *Child of God?*
it is through Christ that I
ild of God.
you prove from Scripture,
n you were made a Child

m. viii. 15. "Ye have re-
pirit of adoption, whereby
, Father."
27. "Ye are all the chil-
d by faith in Christ Jesus;

"dren of God: and if children, then "heirs; heirs of God, and joint-heirs "with Christ."

1 *John* ii. 25. "And this is the pro-"mise that he hath promised us, even "eternal life."

SECT. II.

Of the Vow of Baptism: or, the Conditions required on our Part.

Q. YOU have told me what Privileges you have by being baptized; but cannot you forfeit them?

A. Yes, I may lose them, if I do not keep the Promises made for me when I was baptized.

Q. *What did your Godfathers and Godmothers then for you?*

A. They did promise and vow three Things in my Name. First, That I should renounce the Devil and all his Works, the Pomps and Vanity of this wicked World, and all the sinful Lusts of the Flesh. Secondly, That I should believe all the Articles of the Christian Faith. And thirdly, That I should keep God's Holy Will and Commandments, and walk in the same all the Days of my Life.

Q. What is it that you here pro[illegible] renounce?

A. I promiſe to renounce the *th*[illegible]ritual Enemies to my preſent and [illegible] Happineſs; which are the Devil, [illegible] World, and the Fleſh.

Q. What is it to *renounce* them?

A. It is inwardly to hate, and actuall to reject them, ſo as *not to follow, or to* [illegible] *led by them.*

Q. What mean you by the Wor[illegible] *Devil?*

A. By that general Word *the Devil*, i[illegible] meant all the fallen Angels, who are under their Prince combined for our Ruin.

Q. What is meant by renouncing him?

A. The refuſing all familiarity and

A. Because he first sinned, then seduce Men to sin, and doth still tempt to it.

Q. What Proof have you from Scripture of your obligation thus to renounce the Devil and all his Works?

A. From 1 *John* iii. 8. "He that committeth sin is of the devil; for the devil "sinneth from the beginning. For this "purpose the Son of God was manifested, "that he might destroy the works of the "devil."

1 *John* v. 18. "We know that whoso-"ever is born of God, sinneth not; but he "that is begotten of God, keepeth him-"self, and that wicked one toucheth him "not."

2 *Tim.* ii. 19. "Let every one that "nameth the name of Christ, depart from "iniquity."

Q. What is the second Enemy you are to renounce?

A. This wicked World, with its *Pomps and Vanities*.

Q. Why do you call it *this wicked World?*

A. Because of the Evil it tempts to, and the evil Use it is put to by bad Men.

Q. What do you mean by Pomps?

A. Honour and worldly Glory.

" world."

Phil. ii. 3. " Let nothing be done " through vain-glory, but in lowlinefs of " mind, let each efteem other better than " themfelves."

Q. What do you underftand by the *Vanity of the World?*

A. I underftand by it Covetoufnefs and all ungodly and vain Cuftoms of the World.

Q. What is it to renounce the Vanities of the World?

A. It is to reject all unlawful means of gaining Riches, to refufe to follow the finful Ways, Cuftoms, or Fafhions of the World, and to avoid all wicked Company which would lead us to them.

Q. *What Proof* have you of being *obliged to* avoid all covetous defires of *the World?*

A. From 1 *John* ii. 15. "Love not the "world, neither the things that are in the "world. If any man love the world, the "love of the Father is not in him."

Luke xii. 15. "Take heed and beware "of covetousness."

Q. What Proof have you of your being obliged to refuse to follow the sinful Ways, Customs, or Fashions of the World?

A. From *Rom.* xii. 2.. "Be not con-"formed to this world."

Q. What Proof have you of your being obliged to avoid all wicked Company?

A. From 1 *Cor.* v. 11. "Now I have "written unto you, not to keep company; "if any man that is called a brother "[*Christian*] be a fornicator, or covetous, "or an idolater, or a railer, or a drunkard, "or an extortioner; with such an one, "no not to eat."

Eph. v. 11. "Have no fellowship with "the unfruitful works of darkness, but "rather reprove them."

Q. What do you understand by *the sinful Lusts of the Flesh?*

A. I understand by them, all unlawful Pleasures to which we are provoked by our sensual Inclinations; such as Uncleanness, Drunkenness, &c.

Q. What is it to renounce these?

A. It is to resist all Desires of [illegible] to tame and regulate my disorderly [illegible] nations to them, and my corrupt [illegible] inwardly delighting in them.

Q. What Proof have you of your [illegible] ing obliged to this?

A. From *Gal.* v. 24. "They that are "Christ's have crucified the flesh, with the "affections and lusts."

Rom. viii. 13. "If ye live after the flesh, "ye shall die: but if ye through the Spirit "do mortify the deeds of the body, ye "shall live."

1 *Pet.* ii. 11. "I beseech you as stran-"gers and pilgrims, abstain from fleshly

"they might know thee, the only true God, "and Jesus Christ whom thou hast sent."

Mark x. i. 16. "He that believeth and "is baptized, shall be saved; but he that "believeth not, shall be damned."

Q. What is the third Duty you promised at your Baptism to do?

A. To keep God's holy Will and Commandments, and to walk in the same all the Days of my Life.

Q. What Proof have you of your being obliged to this?

A. From *Matt.* xxviii. 20. "Teaching "them to observe all things whatsoever I "have commanded you."

Eph. ii. 10. "We are his workman-"ship, created in Christ Jesus unto good "works, which God hath before ordained "that we should walk in them."

Luke i. 74, 75. "That we being deli-"vered out of the hands of our enemies, "might serve him without fear, in holi-"ness and righteousness before him, all "the days of our life."

Q. *Dost thou not think that thou art bound to believe, and to do as they have promised for thee?*

A. Yes, verily; and by God's Help so *will. And I heartily* thank our bea

Q. Why do you call it a State of Salvation?

A. Because I have thereby all the Means necessary to Salvation.

Q. How do you prove this from Scripture?

A. From *Rom.* i. 16. "The gospel is "the power of God unto salvation, unto "every one that believeth."

2 *Tim.* iii. 15. "From a child thou hast "*known* the holy scriptures, which are "*able to make* thee wise unto salvation."

Q. How came you into this State of Salvation?

A. Our heavenly Father called me to it through Jesus Christ our Saviour, and instated me into it by Baptism.

Q. How do you prove this from Scripture?

A. From *Titus* iii. 4, 5. "The kindness and love of God our Saviour towards man appeared; not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the holy Ghost."

2 *Tim.* i. 9. "God who hath saved us, according to his own purpose and grace, which was given us in Christ Jesus, before the world began."

Eph. ii. 8. "For by grace are ye saved, through faith; and that not of yourselves, it is the gift of God."

Q. How do you think to be enabled to do, and to continue in the Performance of this which you are obliged to?

A. I depend on God's Grace to present, assist and confirm me.

Q. What Reason have you for so doing?

From *John* xv. 5. "Without me can do nothing."

Phil. i. 6. "Being confident of this
"thing, that he which hath begun a g
"work in you, will perform [*finish*
"until the day of Jesus Christ."

Q. How do you think to obtain Go
Grace?

A. I will pray unto God for it.

Q. What Reason have you to thin
that by Prayer you shall obtain it?

A. From *Luke* xi. 13. "If ye beir
"evil know how to give good gifts un
"your children, how much more shall yo
"heavenly Father give the holy spirit
"them that ask him?"

Heb. iv. 16. "Let us come b[illegible]
the throne [illegible]

PART II.

The Christian Faith.

SECT. III.

Of the CREED; *particularly what we are to believe concerning* GOD *the Father.*

Q. THE *second* Thing you promised, was *to believe all the Articles of the Christian Faith*; What do you mean by *Articles* of the Christian Faith?

A. I thereby mean such Points of the Doctrine revealed by Christ, and contained in the holy Scriptures, as are most necessary to be believed.

Q. Where are those Articles or Points briefly contained?

A. In the Apostles Creed.

Q. *Rehearse the Articles of thy Belief.*

I *Believe in God, the Father Almighty, Maker of Heaven and Earth:—And in Jesus Christ his only Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried; he descended into hell: the third Day he rose again from the dead; he ascended into Heaven, and sitteth at the right Hand of God the Father*

Meaning of the Word

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hich the Creed or Belief

Ghost is God.

3. A Diversity of Offices or Operations: The Father creates; The Son redeems; The Holy Ghost sanctifies.

Q. What Proof have you of such a Distinction of Persons in the same Divine Nature?

A. From *Matt.* xxviii. 19. "Teach all "nations, baptizing them in the name of "the Father, and of the Son, and of the "holy Ghost."

1 *John* v. 7. "For there are three that "bear record in heaven, the Father, the "Word, and the Holy Ghost; and these "three are one."

2 *Cor.* xiii. 14. "The grace of the Lord "Jesus Christ, and the love of God, and "the communion of the Holy Ghost, be "with you all."

Q. What does the first Branch of the Creed treat of?

A. God the Father, and his Work of Creation.

Q. What is God?

A. God is an Infinite, Eternal, and Incomprehensible Spirit, having all Perfections in and of himself.

Q. What Proof have you of Go

A. From 1 *Kings* viii. 27. "
" the heaven, and heaven of hea
" not contain thee."

Jer. xxiii. 24. " Do not I fil
" and earth? ſaith the Lord."

Q. How do you prove God to
nal?

A. From *Pſal.* xc. 2. " From
" ing to everlaſting thou art Goc

1 *Tim.* vi. 16. " Who only l
" mortality."

Rev. iv. 8. " Lord God A
" which was, and is, and is to co

Q. How do you prove God

Q. How do you prove that there is but one God?

A. From 1 *Cor.* viii. 4. "There is none "other God but one."

Eph. iv. 6. "One God and Father of all, "who is above all, and through all, and "in you all."

1 *Tim.* ii. 5. "There is one God, and "one mediator between God and men, the "man Christ Jesus."

Q. How is God said to be a Father?

A. 1. As he created all Things; 1 *Cor.* viii. 6. "God the father, of whom are all "things."

2. As he is the Father of our Lord Jesus Christ.

3. As he is our Father, by adopting us in him, "having predestinated us to the "adoption of children by Jesus Christ," *Eph.* i. 5.

Q. Why do you stile God *Almighty?*

A. Because he has Power to dispose of, and govern all Things as he pleaseth.

Q. How do you prove God to be thus Almighty?

A. From *Psal.* lxii. 11. "Power be-"longeth unto God."

Psal. ciii. 19. "The Lord hath p-"pared his throne in the heavens, an

" kingdom ruleth over all."

Q. What is meant by *Heaven and Earth*?

A. The World, and all things that therein.

Q. What Proof have you of God being the *Maker* of the Heaven and Earth?

A. From *Gen.* i. 1. " In the beginnin
" God created the heaven and the earth."

Acts iv. 24. " Lord, thou art Go
" which haſt made heaven and earth, ar
" the ſea, and all that in them is."

Heb. xi. 3. " Through faith we under-
" ſtand that the worlds were framed by the
" word of God, ſo that the things which

SECT. IV.

Of God the Son; *particularly his Names, Offices and Relations.*

Q. WHAT does the second Branch of the Creed treat of?

A. Of God the Son, and the Work of Redemption.

Q. How is our Redeemer described?

A. By his *Names*, *Offices*, and *Relations*.

Q. By what Names is he called here?

A. Jesus and Christ.

Q. What doth the name *Jesus* signify?

A. It signifies a Saviour.

Q. Why was he called *Jesus*?

A. Because he was to "save his people "from their sins," *Matt.* i. 21.

Q. What doth the Word *Christ* signify?

A. It is the same with *Messiah*, and signifies *Anointed*.

Q. Why is he called Christ, or the Anointed?

A. Because he was in a spiritual manner to perform the Offices belonging to God's Anointed.

Q. What are those Offices?

A. They are the Offices of King, Priest and Prophet,

Q. How is Chrift a Prophet

A. As he teaches his Chur he did in his Perfon, and conti by his Spirit, Word, and Minil

Q. How was Chrift Anoinf

A. He was Anointed, or f thefe Offices by the Holy Gh he received without Meafure.

Q. What are the Relatio Chrift is defcribed by here in th

A. They are two; the one God the Father, as he is *his cal* other to us, as he is *our Lord*.

" he hath declared him."

1 *John* iv. 9. " In this was manifested " the love of God towards us; because " that God sent his only begotten Son into " the world, that we might live through " him."

Q. How is Christ said to be our Lord?

A. He is in a particular manner the Lord and Head of his Church; having " all power given unto him in Heaven " and in earth," *Matt.* xxviii. 18.

SECT. V.

Of CHRIST's *Humiliation.*

Q. WHAT is the next Thing relating to Christ?

A. His Humiliation and Exaltation.

Q. Wherein doth this Humiliation con-
st?

A. In his becoming Man, and suffer-
g Death.

Q. How was Christ made Man?

A. By the Union of the human Na-
e to the divine, in one Person.

Q. How do you prove that Christ did become Man?

From *John* i. 14. " The Word was
de flesh."

Gal. iv. 4. " God sent forth his
" made of a woman."

Heb. ii. 16. " Verily he took not
" him the nature of angels, but he took
" him the seed of Abraham."

Q. How did Christ take on him
Nature?

A. By being *conceived by the Holy Gh*
and born of the Virgin Mary.

Q. What Proof have you of our Lor
Conception by the Holy Ghost?

A. From *Matt.* i. 20. " Fear not
" take unto thee Mary thy wife; for that
" which is conceived in her is of the Holy
" Ghost."

Luke i. 35. " The Holy Ghost shall come
" upon thee, and the Power of the highest
" shall overshadow thee; therefore also
" that holy thing which shall be born of
" thee, shall be called the Son of God."

Q. How do you prove that Christ was

Holy Ghost?

A. That he might take our Nature without the Corruption of it.

Q. Why did Christ thus take our Nature, and become Man?

A. That he might fully discharge his Office of a Mediator, so that he might die; and being one of the same Nature with those he died for, might redeem all Mankind.

Q. How is this proved from Scripture?

A. From *Heb.* ii. 9. "Jesus was made "a little lower than the angels for the suf- "fering of death, that he by the grace of "God should taste death for every man."

Heb. ii. 17. "It behoved him to be "made like unto his brethren, that he "might be a merciful high priest in things "pertaining to God, to make reconci- "liation for the sins of the people."

Q. Why did our Saviour suffer Death?

A. To deliver Mankind by the infinite Price of his Blood, from the Punishment that was due for our Sins, and to reconcile his Father to us by satisfying his Justice, he offering himself a Sacrifice for us.

Q. How is this proved from Scripture to be the End of our Saviour's Sufferings?

A. From *Gal.* iii. 13. "Christ be

Q. Who was *Pontius Pilate?*

A. He was a Governor of *Judea*, under *Tiberius* the Roman Emperor.

Q. What sort of Death did Christ suffer?

A. He was Crucified.

Q. How was that done?

A. By nailing him to a Cross of Wood set upright in the Ground, and so hanging him upon it, till he there languished and died.

Q. How came he to die this Death?

A. *In* order to shew the heinous Nature *of Sin.*

Q. *How* does this shew the heino

Hell?

A. The Disposal of his Soul in its State of Separation from the Body.

Q. How do you prove that Christ descended into Hell?

A. From *Acts* ii. 25, 27. "David "speaketh concerning him, Thou wilt "not leave my soul in hell."

SECT. VI.

Of CHRIST'S *Exaltation.*

Q. WHerein does our Saviour's Exaltation consist?

A. *1st*, In his Resurrection. 2d, His *Ascension*. *3d*, His Glorification. 4th, *His coming* to Judgment.

Q. When did our Lord rise?

A. On the third Day after he
which was the first Day of the
which is thence called *the Lord's D*

Q. Why did our Lord rise fro
Dead?

A. To assure us that he had full
pleated the whole Work of our R
tion.

Q. How do you prove from Scr
that this was the End of our Sa
Resurrection?

A. From *Rom.* iv. 25. "Wh
"raised again for our justification."

Rom. viii. 34. "Who is he tha
"demneth? It is Christ that di

"ceived him out of their sight."

Eph. iv. 8. "When he ascended up on "high, he led captivity captive."

Q. What is meant by his *sitting at the right Hand of God?*

A. By it is meant, that Christ is advanced to the highest Dignity and Authority under God the Father.

Q. How is this proved from Scripture?

A. From 1 *Pet.* iii. 22. "Who is gone "into heaven, and is on the right hand of "God; angels, and authorities, and pow-"ers being made subject unto him."

Eph. i. 20, 21. "He raised him from "the dead, and set him at his own right "hand in the heavenly places, far above "all principality, and power, and might, "and dominion."

Heb. x. 12. "This man, after he had "offered one sacrifice for sins for ever "sat down on the right hand of God."

Q. This Phrase then, of *the right Hand of God*, does not imply that God has Hands? &c.

A. No: This way of speaking is only used in Condescension to us; for God is a Spirit, and hath no Body, nor Parts of a Body.

A. From *Heb.* ix. 24. "Chri
"tered into heaven itself, now
"in the presence of God for us.
Rom. viii. 34. "Christ who
"right hand of God, who also
"intercession for us."
1 *John* ii. 1. "We have an
"with the Father, Jesus Christ th
"ous.
Q. Is Christ the only Mediato
A. Yes: "There is one med
"tween God and men, the ma
"Jesus," 1 *Tim.* ii. 5.

A From 1 *Thess.* iv. 16. "The Lord "himself shall descend from heaven."

Q. Whom shall Christ judge?

A. All Men, the *Quick*, those who shall then be alive, and the *Dead*.

Q. How is this proved from Scripture?

A. From *Acts* x. 42. "It is he which "was ordained of God to be the judge "of quick and dead."

Q. For what shall he judge them?

A. For all Things whether secret or open.

Q. How is this proved from Scripture?

A. From 2 *Cor.* v. 10. "We must all "appear before the judgment-seat of "Christ, that every one may receive the "things done in his body, according to "that he hath done, whether it be good "or bad."

Eccl. xii. 14. "God shall bring every "work into judgment, with every secret "thing, whether it be good, or whether "it be evil."

A. He is the Thi
in the sacred Trinity.

Q. How is this proved?

A. From *Matt.* xxviii. 19. "
" them in the name of the Fath
" the Son, and of the Holy Gh

Q. What do you mean by
Ghost?

A. Ghost is the same with *S*

Q. Why is he called the *Holy*

A. Because of his Office, wh
Christ's stead to sanctify, or n
the Church.

Q. What does the word *Catholick* signify?

A. It signifies *Universal.*

Q. Why is the Term Catholick applied to the Christian Church?

A. To distinguish it from the Jewish Church, which was confined to one Nation, whereas the Christian Church is extended to all Nations.

Q. How is the Church said to be *Holy?*

A. As it is dedicated to God by Covenant and Profession, and is thereby obliged to be holy.

Q. What are the Privileges belonging to the Holy Catholick Church?

A. They are four; 1st, *The Communion of Saints.* 2d, *The Forgiveness of Sins.* 3d, *The Resurrection of the Body.* And 4th, *The Life everlasting.*

Q. What is the first Privilege?

A. *The Communion of Saints.*

Q. How is the word *Saints* to be understood?

A. It is most properly to be understood of those, who are the true and living Members of Christ's Church, namely, such as do answer the End of their Calling by a lively Faith, and holy Conversation

Q. How do you prove ...
n of Saints to be the Privilege of the
urch?

A. *Acts* ii. 42. "They continued ſted-
faſtly in the apoſtles doctrine and fel-
lowſhip, and in breaking of bread, and
in prayers."

1 *Cor.* xii. 26. "Whether one member
ſuffer, all the members ſuffer with it."

Eph. iii. 6. "That the Gentiles ſhould
be fellow-heirs, and of the ſame body,
and partakers of his promiſe in Chriſt
by the goſpel."

Q. What is the ſecond Privilege of the
urch?

A. *Forgiveness of Sin.*

Q. What is Sin?

A. Sin is the Transgression of the Law of God.

Q. What is the Punishment due to Sin?

A. Death temporal and eternal.

Q. What Proof have you of this?

A. From *Rom.* vi. 23. "The wages "of sin is death."

Matt. xxv. 46. "These [*the Wicked*] "shall go away into everlasting punish-"ment."

Q. What is *the Forgiveness of Sin?*

A. It is God's not exacting the Punishment due to Sin from those that have committed it.

Q. On what Terms is Sin forgiven?

A. On Condition of our Faith and Repentance.

Q. How is this proved from Scripture?

A. From *Acts* xxvi. 18. "That they "may receive forgiveness of sins, by "faith that is in me."

Luke xxiv. 47. "That repentance and "remission of sins should be preached in "his name among all nations."

Q. By what Means is God thus reconciled to sinful Man, as to forgive him his Sins?

" of his grace."

Q. What is the third Privilege of the Church?

A. *The Resurrection of the Body.*

Q. What do you understand by the Resurrection of the Body?

A. I understand, that the Body shall be raised out of the Dust, and being again united to the Soul, shall be glorious and immortal.

Q. How do you prove this from Scripture?

A. *From John* v. 28, 29. " The hour " *is coming, in* the which all that are in " *the graves* shall hear his voice, and shall

"come forth: they that have done good, "unto the resurrection of life; and they "that have done evil, unto the resurrection "of damnation."

2 *Cor.* iv. 14. "Knowing that he which "raised up the Lord Jesus, shall raise up "us also by Jesus."

Phil. iii. 21. "Who shall change our "vile body, that it may be fashioned like "unto his glorious body."

1 *Cor.* xv. 53. "This mortal must put "on immortality."

Q. What is the fourth Privilege of the Church?

A. *Life everlasting.*

Q. What do you mean by *the Life everlasting?*

A. A State of most perfect Happiness, consisting in the Perfection of our Natures, and the Enjoyment of God to all Eternity.

Q. How do you prove from Scripture that the righteous shall be placed in such a State?

A. From *John* vi. 47. "He that be-"lieveth on me, hath everlasting life."

Matt. xxii. 30. "In the resurrection, "they are as the angels of God in heaven."

1 *Pet.* v. 4. "When the chief Shepherd

of hereafter.

A. They are to be banished fro
Presence of God, and tormented ete
in Hell, with the Devil and his Ang

Q. How is this proved from Scri

A. From *Matt.* xxv. 41. "Depa
"me, ye cursed, into everlasting fir
"pared for the devil and his angel

1 *Cor.* vi. 9. "Know ye not t
"unrighteous shall not inherit the
"dom of God."

2 *Thess.* i. 7, 8, 9. "The Lor
"shall be revealed from heaven, v
"mighty angels, in flaming fire,
"vengeance on them that know n
"and that obey not the gospel of

PART III.

The Christian Obedience.

SECT. VIII.

Of the TEN COMMANDMENTS; *particularly of our Duty towards* GOD, *contained in the four first Commandments.*

Q. WHAT is the third Thing that was promised in your Name at your Baptism?

A. *That I should keep God's holy Will and Commandments, and walk in the same all the Days of my Life.*

Q. What are these Commandments?

A. *The same which God spake in the twentieth Chapter of Exodus, saying, I am the Lord thy God, who brought thee out of the Land of Egypt, out of the House of Bondage.*

Q. What Proof have you that Christ has confirmed these Commandments?

A. From *Matt.* xix. 17. "If thou wilt "enter into life, keep the command-"ments."

Rom. vii. 12. "The law is holy, and "the commandment holy, and just, and "good."

me.

Q. What is forbidden in this Commandment?

A. I am forbidden to have, or own any more than one God, and to give the Honour due to God to any other.

Q. How do you prove that you must worship none but God?

A. From *Matt.* iv. 10. "Thou shalt "worship the Lord thy God, and him only "shalt thou serve."

Q. What is required of us in this first Commandment?

A. *I am required to believe in God, to fear him, and to love him with all my Heart, with all my Mind, with all my Soul, and with all my Strength.*

Q. How do you prove it to be your Duty to believe in God?

"and that he is a rewarder of them that "diligently seek him."

Rom. iv. 20. "He staggered not at the "promise of God through unbelief; but "was strong in faith, giving glory to "God."

Q. How do you prove it your Duty to fear God?

A. From *Luke* xii. 5. "I will forewarn "you whom you shall fear: Fear him, "which after he hath killed, hath power "to cast into hell; yea, I say unto you, "Fear him."

1 *Pet.* ii. 17. "Fear God."

Q. How do you prove it your Duty to love God?

A. From *Mark* xii. 30. "Thou shalt "love the Lord thy God with all thy heart, "and with all thy soul, and with all thy "mind, and with all thy strength."

Eph. vi. 24. "Peace be with all them "that love our Jesus Christ in sincerity."

Q. What is the second Commandment?

A. *Thou shalt not make to thyself any graven Image, nor the Likeness of any Thing that is in Heaven above, or in the Earth beneath, or in the Water under the Earth. Thou shalt not bow down to them, nor worship them: For I the Lord thy God, am a jealous G*

lle Manner.

Q. What Proof have you against idolous Worship?

A. From 1 *Cor.* x. 14. "My dearly beloved, flee from idolatry."

Cor. vi. 16. "What agreement hath the temple of God with idols?

John v. 21. "Little children, keep ourselves from idols."

Q. What is required in this Commandment?

A. *To worship him, to give him Thanks, and my whole Trust in him*, to call upon

Q. How do you prove it your Duty to worship God?

A. From *John* iv. 23. "The hour com-
"eth, and now is, when the true worship-
"pers shall worship the Father in spirit and
"in truth: for the Father seeketh such to
"worship him."

Matt. iv. 10. "Thou shalt worship the
"Lord thy God."

Q. What Proof have you for bodily Worship?

A. From *Luke* xxii. 41. "He [*Christ*]
"kneeled down, and prayed."

Acts xx. 36. "He [*Paul*] kneeled down
"and prayed with them all."

Q. How do you prove it your Duty to give Thanks unto God?

A. From *Eph.* v. 20. "Giving Thanks
"always for all Things unto God, and the
"father, in the name of our Lord Jesus
"Christ."

Heb. xiii. 15. "Let us offer the sacri-
"fice of praise to God continually, that
"is, the fruit of our lips, giving thanks
"to his name."

Q. How do you prove it your Duty to put your whole Trust in him?

A. From 1 *Tim.* iv. 10. "We trust
"the living God."

1 *Pet.* v. 7. "Casting all you
"upon him, for he careth for you."

Q. How do you prove it your D
call upon God?

From *Matt.* vii. 7. "Ask, and it sh
"be given you: seek, and ye shall fi
"knock, and it shall be opened unto yo."

Eph. vi. 18. "Praying always with all
"prayer and supplication in the spirit; and
"watching thereunto with all perseve-
"rance."

Col. iv. 2. "Continue in prayer; and
"watch in the same with thanksgiving."

Q. What is the third Commandment?

A. Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not

of God, or of Things belonging to him.

Q. How do you prove it unlawful to dishonour God's Name by rash or common swearing?

A. From *Matt.* v. 34. "I say unto you, "Swear not at all."

Jam. v. 12. "Above all things, my "brethren, swear not.

Q. What is required in this Commandment?

A. *To honour God's holy Name and his Word.*

Q. What is it to honour God's Name?

A. It is to use it with Reverence in our Oaths, Vows, Promises, Discourse, and Worship.

Q. How do you prove it your Duty thus to honour God's Name?

A. From *Psal.* xcix. 3. "Let them "praise thy great and terrible name, for "it is holy."

1 *Tim.* vi. 1. "That the name of God "be not blasphemed."

1 Cor. x. 31. "Whatsoever ye do, do "all to the glory of God."

Q. What is it to honour God's Word?

A. It is reverently to read and hear the holy Scriptures; and to use with Respect

A. From Col. iii. 16. "Let the word "of Christ dwell in you richly, in all "wisdom."

Jam. i. 21, 22. "Receive with meek-"ness the ingrafted Word, which is able "to save your souls. But be ye doers of "the word, and not hearers only, deceiv-"ing your own selves."

Lev. x. 3. I will be sanctified in them "that come nigh me,"

Q. What is the fourth Commandment?

A. *Remember that thou keep holy the Sabbath Day: Six Days shalt thou labour, and do all that thou hast to do; but the seventh Day is the Sabbath of the Lord thy God: In it thou shalt do no manner of*

Q. What is meant by God's hallowing the seventh Day?

A. 'Tis his setting it apart for holy Uses.

Q. What are those holy Uses which the Sabbath was set apart for?

A. It was set apart for the publick and private Worship of God.

Q. In what does the publick Worship of God consist?

A. It consists in Prayer, Hearing the Word of God read and preached, in Setting forth his Praise, and in Receiving the Sacrament.

Q. Wherein does the private Worship of God consist?

A. It consists in Prayer, Reading, and Meditation on the Word and Works of God.

Q. What is required farther in this Commandment?

A. It requires that we rest from all servile and ordinary Employments.

Q. Why do Christians observe the first Day of the Week as a Sabbath, and not the seventh?

A. Because on the first Day of the Week Christ arose from the Dead.

Q. What Proof have you of this Prac-

'rom your ... ,
vening, being the first day of the
:, when the doors were shut, where
disciples were assembled for fear of
Jews, came Jesus and stood in the
st, and saith unto them, Peace be
you."

xx. 7. "Upon the first day of the
k, when the disciples came together
break bread, Paul preached unto
n."

What is the Sum of what is required
se first four Commandments?

To serve God truly all the days of my life.

SECT. IX.

nour and obey the King, and all that are put in Authority under him; to submit myself to all my Governors, Teachers, spiritual Pastors, and Masters; to order myself lowly and reverently to all my betters.

Q. How do you prove it your Duty to love, honour, and succour your Father and Mother?

A. From *Matt.* xv. 4. "God commanded, saying, Honour thy Father and mother."

Eph. vi. 1. "Children obey your parents in the Lord, for this is right."

1 *Tim.* v. 4. "If any widow have children or nephews [*grandchildren*] let them learn first to shew piety [*kindness*] at home, and to requite their parents; for that is good and acceptable before God."

Q. How do you prove what the Parents Duty is towards their Children?

A. From *Eph.* vi. 4. "Ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord."

Heb. xii. 7. "What son is he whom the Father chasteneth not?"

Q. How do you prove it your Duty to honour and obey the King, and all that are

A. From *Rom.* xiii. 1. "Let every ſoul "be ſubject unto the higher powers."

Titus iii. 1. "Put them in mind to be "ſubject to principalities and powers; to "obey magiſtrates, to be ready to do every "good work."

1 *Pet.* ii. 13, 14. "Submit yourſelves "to every ordinance of man for the Lord's "ſake; whether it be to the king as ſu-"preme; or unto governors, as unto them "that are ſent by him for the puniſhment "of evil-doers, and for the praiſe of them

"obedient to them that are your maſters "according to the fleſh, with fear and "trembling, in ſingleneſs of your heart, "as unto Chriſt: not with eye-ſervice, as "men-pleaſers, but as the ſervants of Chriſt, "doing the will of God from the heart."

Tit. ii. 9, 10. Exhort Servants to be "obedient unto their own maſters, and to "pleaſe them well in all things; not an-"ſwering again, not purloining, but ſhew-"ing all good fidelity, that they may adorn "the doctrine of God our Saviour in all "things."

1 *Pet.* ii. 18. "Servants, be ſubject to "your maſters with all fear, not only to "the good and gentle, but alſo to the "froward."

Q. How do you prove the Duty of Maſters towards their Servants?

A. From *Col.* iv. 1. "Maſters, give "unto your ſervants that which is juſt and "equal, knowing that ye alſo have a maſter "in heaven."

Eph. vi. 9. "Ye maſters do the ſame "things unto them, forbearing threatning: "knowing that your maſter alſo is in hea-"ven, neither is there reſpect of perſons "with him."

Q. How do you prove it your Duty

Eph. v. 21. "Submitting yourselves "to another in the fear of God."

Q. What is the sixth Commandmen

A. *Thou shalt do no murder.*

Q. What is the Sin forbidden in Commandment?

A. The Sin of Murder, or the w Killing of our Neighbour.

Q. What is required in this Comm ment?

A. *To love my Neighbour as myself; to do to all Men as I would they should me; to hurt no Body by Word or Deed; to bear no Malice or Hatred in my Hea*

Q. How do you prove it your Du

do to all Men as you would they should do unto you?

A. From *Matt.* vii. 12. "All things "whatsoever ye would that men should do "to you, do ye even so to them."

Luke vi. 31. "As ye would that men "should do to you, do ye also to them "likewise."

Q. How do you prove it your Duty to hurt no Body by Word or Deed?

A. From *Rom.* xii. 17, 18. "Recompense to no man evil for evil. If it be "possible, as much as lieth in you, live "peaceably with all men."

Eph. iv. 31. "Let all bitterness, and "wrath, and anger, and clamour, and evil-"speaking, be put away from you."

Q. How do you prove it your Duty to bear no Malice or Hatred in your Heart?

A. From *Col.* iii. 8. "Put off all these; "anger, wrath, malice."

1 *John* iii. 15, "Whosoever hateth his "brother, is a murderer; and ye know, "that no murderer hath eternal life abid-"ing in him."

Eph. iv. 26. "Let not the sun go down "upon your wrath."

Q. What is the seventh Commandment?

A. *Thou shalt not commit Adultery.*

and inclination to it.

Q. What is required in this (
ment?

A. *To keep my Body in Tempe*
berness and Chastity.

Q. How do you prove it you
keep your Body in Temperanc
berness?

A. From *Luke* xxi. 34. " T
" yourselves, lest at any time you
" overcharged with surfeiting,
" kenness, and cares of this life.

Rom. xiii. 13. " Let us walk ho
" the day, not in rioting and dru

Eph. v. 18. " Be not drunk w
" wherein is excess."

"any inheritance in the kingdom of Christ, "and of God."

Heb. xiii. 4. "Whoremongers and adul-"terers God will judge."

Col. iii. 8. "— Put—filthy communi-"cation out of your mouth."

Q. What is the eighth Commandment?

A. *Thou shalt not Steal.*

Q. What is forbidden in this Commandment?

A. The taking away, or detaining from another by Force or Deceit, that which is his right.

Q. What is required of you in this Commandment?

A. *I am required to be true and just in all my Dealings; to keep my hands from picking and stealing; to learn and labour truly to get my own Living, and to do my Duty in that State of Life, unto which it shall please God to call me.*

Q. How do you prove it your Duty to be true and just in all your Dealings?

A. From *Rom.* xiii. 7, 8. "Render to "all their dues. Owe no man any thing."

Lev. xxv. 14. "If thou sell ought unto "thy neighbour, or buyest ought of thy "neighbour's hand, ye shall not oppress "one another."

From *Eph.* iv. 28. "Let him
, steal no more."
hess. iv. 6. "That no man go
d and defraud his brother in
ter."
How do you prove it your Dut
and labour to get your own Li
lly, in that State of Life unto w
ll pleafe God to call you?
. From *Eph.* iv. 28. "Rathe
m labour, working with his hand
ing which is good."

A. From *Luke* xi. 41. "Give alms of "such things as ye have."

Acts xx. 35. "Ye ought to support the "weak, and to remember the words of "the Lord Jesus, how he said, It is more "blessed to give than to receive."

Eph. iv. 28. "Let him labour, work-"ing with his hands, that he may have "to give to him that needeth."

Q. What is the ninth Commandment?

A. *Thou shalt not bear false Witness against thy Neighbour.*

Q. What is the Sin here forbidden?

A. The unjust Accusation of any Body, whether on Oath or otherwise.

Q. How do you prove that this is forbidden you?

A. From *Luke* iii. 14. "Neither ac-"cuse any falsly.

Q. What is required in this Commandment?

A. *To keep my Tongue from Evil-speaking, Lying, and Slandering*; to vindicate my Neighbour when I know he is wronged; and to judge the most charitably of others.

Q. How do you prove it your Duty to keep your Tongue from Evil-speaking and Slandering?

Tit. iii. 2. "Speak evil of no man."

Jam. iv. 11. "Speak not evil one c
"another."

Q. How do you prove it your duty t
keep your Tongue from Lying?

A. From *Eph.* iv. 25. "Putting awa
"lying, speak every man truth with hi
"neighbour; for we are members one o
"another."

Col. iii. 9. "Lie not one to another."

Rev. xxi. 8. "All liars shall have thei
"part in the lake which burneth with fire
"and brimstone."

Q. How do you prove that you ought
to judge charitably of others?

Q. What is the Sin forbidden in this Commandment?

A. I am forbidden *to covet or desire* to get *other Mens Goods* by any indirect Means.—I am not to entertain so much as the Thoughts of doing any Thing, that can be supposed to be to the Prejudice of my Neighbour.

Q. How do you prove it your Duty not to covet or desire other Mens Goods?

A. From *Luke* xii. 15. "Take heed "and beware of covetousness."

Heb. xiii. 5. "Let your conversation "be without covetousness."

Acts xx. 33. "I have coveted no man's "silver, or gold, or apparel."

Q. What is required in this Commandment?

A. I am required to be content in my present State and Condition.

Q. How do you prove this to be your Duty?

A. From *Phil.* iv. 11. "I have learn-"ed in whatsoever state I am, therewith "to be content."

1 *Tim.* vi. 8. "Having food and rai-"ment, let us be therewith content."

Heb. xiii. 5. "Be content with such "things as ye have."

t: And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into Temptation, but deliver us from Evil: for thine is the Kingdom, and the Power, and the Glory, for ever and ever. Amen.

Q. Why do you call it the LORD's Prayer?

A. Because our Lord JESUS CHRIST was the Author or Composer of it.

Q. How does it appear that we are directed to use this Prayer?

A. From *Matt.* vi. 9. "After this manner pray ye." *Luke* xi. 2. "When ye pray, say, O Father, &c."

[illegible] show of God in t

will please him to save and defend us in all Dangers, ghostly and bodily; and that he will keep us from all Sin and Wickedness, and from our ghostly Enemy, and from everlasting Death: And this I trust he will do of his Mercy and Goodness, through our Lord Jesus Christ. And therefore I say, Amen. So be it.

Q. What are the general Parts of this Prayer?

A. They are Three, *viz.* the Preface, the Petitions, and the Conclusion.

Q. What is the Preface?

A. *Our Father, which art in Heaven.*

Q. What does this teach us?

A. It teaches us whom we are to pray to, and with what Frame of Spirit we should pray.

Q. Whom does it teach us to pray unto?

A. It teaches us to pray unto God only.

Q. What Frame of Spirit doth it teach us to pray with?

A. It teaches us to pray with Reverence, Charity, and Confidence.

Q. How does it direct us to pray with Reverence?

A. Because as God is our heavenly Father, he must be invested with Authority,

Majesty and Power, to require

coin us.

Q. How does it direct us to pray

Charity?

A. Because it requires us to pray

others, as well as ourselves; and there

we say, not *My Father*, but *Our Father*

Q. How does it direct us to pray

Confidence?

A. Because it represents God a

Giver of all Goodness, and one whom

may claim a particular Interest in,

ing *Our Father*.

Q. How many Petitions are there i

the Lord's Prayer?

[redacted]

himself, and whatever relates to him, after an holy manner.

Q. What do you pray for in this Petition?

A. I pray that God may be honoured by us, and all Men in every Thing; and that he would enable us to promote the Honour of his Name by an holy, useful, and exemplary Life and Conversation.

Q. What is the second Petition?

A. *Thy Kingdom come.*

Q. What is meant by the *Kingdom of God?*

A. His sovereign Authority in the World, and Power of his Grace in the Church, and the Perfection of Glory in Heaven.

Q. What do you mean in praying for the *coming* of his Kingdom?

A. I pray that God would rule in our Hearts, and enlarge the Christian Church, by destroying the Power of Sin and Satan; and that he would hasten the Kingdom of Glory.

Q. What is the third Petition?

A. *Thy Will be done in Earth, as it is in Heaven.*

Q. What do you mean by the Will of God?

Comfort.

Q. Why do you every Day pray, *Give us this Day?*

A. Because we every Day depend upon God for the supply of what we want, and for the Blessing of what we have.

Q. Is this all you pray for in this Petition, that which is necessary and convenient for the Body?

A. No; Bread is sometimes used in a *spiritual* Sense; accordingly I pray, that *God will send* us all Things that be ne*cessary for* our Souls.

Q. What is the fi

A. *And forgive u*
forgive them that tre

Q. What is mea

A. All Sins, of
ſoever.

Q. Why do you
that treſpaſs againſt u

A. As an Argu
us, and to ſhew the
giving our Brethre
without which we
ourſelves.

Q. How do you
others is the Cond
Forgiveneſs from

A. From *Matt.*
" give men their t
" Father will alſo
" forgive not men
" will your Father
Mark xi. 25. "
" forgive, if ye h
" that your Father
" may forgive yo
Luke vi. 37. "
" forgiven."

Q. What is the

Temptations to him, or would strengthen me under them.

Q. Why do you pray that God would not lead us into Temptation, since he never tempteth any Man to Sin?

A. Because all Temptations are by God's Permission, and he can strengthen at any Time, and keep us from falling.

Q. What Proof have you of God's Power and Goodness in this Matter?

A. From 1 *Cor.* x. 13. "God is faithful, who will not suffer you to be tempted "above that ye are able; but will with the "temptation also make a way to escape, "that ye may be able to bear it."

2 *Pet.* ii. 9. "The Lord knoweth how

A. I pray, 'That it would please God 'to save and defend me in all Dangers, 'whether of Soul or body; and that he 'will keep me from all Sin and Wicked-'ness, and from my spiritual Enemy (*the 'Devil*) and from everlasting Death.'

Q. What is the Doxology, or conclusion of the Lord's Prayer?

A. *For thine is the Kingdom, and the Power, and the Glory, for ever and ever. Amen.*

Q. What is meant by *Doxology?*

A. It is a solemn Form of Praise and Thanksgiving used in the Church of God.

Q. What is contained in this Doxology?

A. It contains an Acknowledgment of God's Excellencies, and of the Honour and Thanks which we are to render to him for whatever we receive; and of the End to which they are to be applied, to his Glory.

Q. Why do you say *Amen* at the Conclusion?

A. *Amen* signifies *So be it*; and I here say it to signify, that I trust God will of his Mercy and Goodness, through our Lord Jesus Christ, grant all that I have prayed for.

Q. What Reason have you for this

ii. 8. " Every one that
"

All things whatsoever
yer, believing, ye shall

Verily, verily I say
ever ye shall ask the
, he will give it you."
This is the confidence
m, that if we ask any
his will, he heareth

T. V.

Sacraments.

XI

Q. Why are they said to be *generally necessary?*

A. Because no persons are excepted from the Obligation of observing them, but those that are incapable, and have no an Opportunity.

Q. *What meanest thou by this word Sacrament?*

A. *I mean an outward and visible Sign of an inward and spiritual Grace, given unto us, ordained by Christ himself, as a Means whereby we receive the same, and a Pledge to assure us thereof.*

Q. *How many Parts are there in a Sacrament?*

A. *Two; the outward visible Sign, and the inward spiritual Grace.*

Q. *What is the outward visible Sign, or form in Baptism?*

A. *Water; wherein the Person is baptized in the Name of the Father, and of the Son, and of the Holy Ghost.*

Q. What is the Command for Baptism?

A. In *Matt.* xxviii. 19. "Go ye, and "teach [*make Disciples in*] all nations, "baptizing them in the Name of the Fa- "ther, and of the Son, and of the Holy "Ghost."

in Christ, and the Children of Wrath, are hereby made the Children of Grace.

Q. What is the State you and all Mankind were in before Baptism?

A. "We were by nature born in Sin, "and the children of wrath." *Eph. 2.*

Q. What is the State you are brought into by Baptism?

A. We are hereby made the Children of Grace.

Q. How are you *made* a Child of Grace by Baptism?

A. As I am thereby adopted to be God's Child, and taken into Covenant with him, and have a Title to the Grace and Blessings of that Covenant.

Q. What is it to *live unto Righteousness?*

A. It is to have a change wrought in the Soul, by receiving holy Dispositions from the Spirit of God, and an Ability to proceed in all Virtue and Godliness of living.

Q. How do you prove that in Baptism there is a Death unto Sin, and a new Birth unto Righteousness?

A. From *Rom.* vi. 4. "We are buried "with him by baptism into death; that "like as Christ was raised up from the dead "by the Glory of the Father, even so we "also should walk in newness of life."

Rom. vi. 11. "Reckon ye yourselves "to be dead indeed unto Sin, but alive "unto God, through Jesus Christ our "Lord."

2 *Cor.* v. 17. "If any man be in Christ, "he is a new creature."

Q. *What is required of Persons to be baptized?*

A. *Repentance, whereby they forsake Sin; and Faith, whereby they stedfastly believe the Promises of God made to them in that Sacrament.*

Q. What is *Repentance?*

A. A hearty Sorrow for, and forsaking of Sin.

Q. How do you prove that Repentance is required of Persons to be baptized?

A. From *Acts* ii. 38. "Repent, and be baptised every one of you in the name of Jesus Christ, for the remission of Sins."

Q. How do you prove that Faith is required of Persons to be baptized?

A. From *Acts* ii. 41. "They that gladly received his word were baptized."

Acts viii. 37. "If thou believest with all thine heart, thou mayest be baptized."

Q. *Why then are Infants baptized, when by reason of their tender Age they cannot perform them?*

A. *Because they promise them both* [Re-

Q. What Proof have you that Infants are capable of Grace and Salvation?

A. From *Matt.* xix. 14. "Suffer little "children, and forbid them not to come "unto me: for of such is the kingdom "of heaven."

Q. What Proof have you of Infants being obliged to do a Thing they do not actually consent to?

A. From *Gen.* xvii. 14. "The uncir-"cumcised man-child, whose flesh of his "foreskin is not circumcised, that soul "shall be cut off from his people; he "hath broken my covenant."

Deut. xxix. 10, 11, 12. "Ye stand "this day all of you before the Lord; "your captains of your tribes, your little "ones, that thou shouldst enter into co-"venant with the Lord thy God."

Q. What Warrant is there for the Baptism of Infants born of Christian Parents?

A. Because the Covenant, which Baptism is the Admission into, belongs to

Q. *WHY was the Sacr*
Lord's Supper ordain

A. *For the continual Remem*
Sacrifice of the Death of Chr
Benefits which we receive th

Q. Why is this Sacrame
Lord's Supper?

A. Because it was appo
Lord at Supper, immediat
Death.

Q. For what End did our
it?

A. As a Means to keep u

"bread, and drink this cup, ye do shew "the Lord's death till he come."

Matt. xxvi. 28. "This is my blood of "the New Testament, which is shed for "many, for the remission of sins."

Q. Why is Christ's Death called a *Sacrifice?*

A. Because Christ was a Sacrifice for Sin.

Q. How do you prove that Christ was a Sacrifice for Sin?

A. From *Heb.* ix. 26. "He put away "sin by the Sacrifice of himself."

2 *Cor.* v. 21. "He hath made him to "be sin [*a Sin-offering*] for us, who knew "no sin."

Q. How long is this Ordinance to continue?

A. It is for the continual Remembrance of the Death of Christ, till he come to judge the World.

Q. How do you prove that the Sacrament of the Lord's Supper is to continue till Christ's second coming to judge the World?

A. From 1 *Cor.* xi. 26. "As oft as ye "eat this bread, and drink this cup, ye "do shew the Lord's death till he come."

Lord hath commanded Bread to be received?

A. From 1 *Cor.* xi. 23, 24. "have received of the Lord, "Lord Jesus, the same night in "was betrayed, took bread: and "had given thanks, he brake it, "Take, eat; this is my body, "broken for you: this do in rem "of me. After the same mann "took the cup."

Q. *What is the inward Part, signified?*

A. *The Body and Blood of Chri are verily and indeed taken, and by the Faithful in the Lord's S*

rited for Mankind, in order to the sanctifying and saving of their Souls.

Q. How is this proved from Scripture?

A. From 1 *Cor.* x. 16. "The cup of "blessing which we bless, is it not the "communion of the blood of Christ? "The bread which we break, is it not "the communion of the body of Christ?"

Q. *What are the Benefits which we receive thereby?*

A. *The strengthening and refreshing of our Souls by the Body and Blood of Christ, as our Bodies are by the Bread and Wine.*

Q. How are our Souls strengthened and refreshed by the Body and Blood of Christ?

A. By being meet Partakers of the sacramental Bread and Wine, we are assured of Christ's Favour and Goodness towards us; that we are true and living Members of his Body the Church, and also Heirs, through Hope, of his everlasting Kingdom.

Q. *What is required of them who come to the Lord's Supper?*

A. *To examine themselves, whether they repent them truly of their former Sins, steadfastly purposing to lead a new Life, have lively Faith in God's Mercy through Chr*

" ſoever shall eat this bread
" this cup of the Lord unwor
" be guilty of the body and b
" Lord. But let a man exam
" and ſo let him eat of that
" drink of that cup."

Q. Why is Repentance nec
Receiving of the Lord's Suppe

A. Becauſe without Repent
hope for no Benefit from th
Chriſt which we here rememb

Q. How is it proved that
repent?

A. From 1 *Cor.* v. 8. "

and are ripe in Knowledge; and for that herein they have a near Communion with Christ, and feed on him by Faith.

Q. What Proof have you for this Duty?

A. From 2 *Cor.* xiii. 5. "Examine "yourselves, whether ye be in the faith." *Heb.* x. 22. "Let us draw near with a "true heart, in full assurance of faith."

Q. Why is our Thankfulness necessary to the Receiving of the Lord's Supper?

A. Because the Lord's Supper is a Sacrifice of Thanksgiving to God for our Redemption by Christ.

Q. What Proof have you for a thankful Remembrance of Christ's Death?

A. From *Rom.* v. 8. "God commend-"eth his love towards us, in that whilst "we were yet sinners, Christ died for "us."

1 *Cor.* vi. 20. "Ye are bought with a "price, therefore glorify God in your "body, and in your spirit, which are "God's."

Q. Why is the being in Charity necessary to the Lord's Supper?

A. Because it is a Feast of Love, and Communion of Christians one with

other; and signifies their Conjunction in one spiritual Body.

Q. What Proof have you for this Duty?

A. From *Matt.* v. 23, 24. "If thou "bring thy gift to the altar, and there "remembereſt that thy brother hath ought "againſt thee, leave there thy gift before "the altar, and go thy way; firſt be re-"conciled to thy brother, and then come "and offer thy gift."

1 *Cor.* x. 17. "We being many, are "one bread, and one body, for we are "all partakers of that one bread."

[redacted]

'ly Communion until such time as he
'Confirmed, or ready and desirous to
'Confirmed.'

Q. What do you mean by *Confirmatio*

A. I mean the solemn laying on of
Hands of the Bishop, accompanied w
Prayer, upon such as have been Baptiz
and are come to Years of Discretion.

Q. Why do you call this *Confirmatio*

A. Because by this Ordinance I c
firm those Vows and Promises, wh
were made in my Name when I was b
tized.

Q. How are those Vows and Prom
now confirmed by you?

A. I do in the Presence of God, an
the Congregation, renew the solemn P
mise and Vow that was made in my Na
at my Baptism; ratifying and confirm
the same in my own person, and ackn
ledging myself bound to believe and to
all those things, which my Godfathers
Godmothers then undertook for me.

Q. Have you no other Reason for c
ing this Ordinance by the Name of C
firmation?

A. Yes; I call it Confirmation
cause by the Bishop's laying his Ha
me, and by the Prayers of him

us, who were baptized in our
more sensible of the Obligatio
under to believe and do wha
promised for us.

Q. What are the Benefits
stitution?

A. They who are duly
have the Benefit of God's Gra
to them, by the Prayers of the
the Congregation in their Infa
instructed in the Principles of
Religion; and are engaged
times both to consider their

tion he hath made by them: and to take care that the Child be brought to the Bishop to be confirmed by him; so nothing can excuse them from the Obligations of this Duty, when they have Power and Opportunity to do either.

Q. What is required of Persons to be confirmed?

A. That, when they are come to Years of Discretion, they be taught to know and understand what a solemn Vow, Promise and Profession they made by their Godfathers and Godmothers when they were baptized; and that they be ready and desirous in their own Names to ratify and confirm the same.

Q. How often ought any Christian to be confirmed?

A. But once. As there is one Baptism, so there is required but one solemn Ratification or Confirmation of it.

Q. Do they not then shew themselves very ignorant who go to the Bishop to be confirmed every time he confirms?

A. This proceeds from their not knowing what Confirmation is, which accordingly they call by the Name of being B*shop'd*, or receiving the Bishop's Blessin

the Practice of
he Example of the Apostles.
7.—xix. 6. "Who laid their
ds on those that had been baptized,
they might receive the Holy
ost."
b. vi. 1, 2. *The laying on of Hands*
koned among those *Principles* of the
ine of *Christ*, from whence his *Dis-*
may *go on unto* Christian *Perfection*.
. Does the Bishop then *give* the Holy
ost now, as the Apostles did then, by
r laying on of Hands?
A. We do not say, that the Apostles
e the Holy Ghost; they laid on their
and God gave the Holy Spirit to
laid them. And si

so earnestly and solemnly asked of him the Pastors of his Church, whom he s appointed not only to *pray* for, but to *ſs* his People.

PRAYER *to be ſaid by a Child Morning and Evening*.

) Lord my God, who art Lord of Heaven and Earth, the Father of Mercies, and the d of all Consolation; I desire to adore and ise thy Goodness expressed towards me, who less than the least of all thy Mercies; for my ation, Preservation, and all the Blessings of Life: but above all, I desire to praise thy me, for thy wonderful Love in Christ Jesus Lord; for the Means of Grace which through thou hast placed me in the Possession of; those Hopes of Glory which, by the Cove- it which thou wast graciously pleased to seal h me at my Baptism, thou hast confirmed to . O make me, I beseech thee, duly sensible the Value of thy Favour; and accordingly to desirous of it: And to this End, make me ays mindful of that solemn Vow which I le at my Baptism; and give me Grace to re- the several Temptations of the Devil, the ld, and my own corrupt Nature. Possess vith a Hatred of all my former Breaches,

heart from a...

p my Tongue from Evil-speaking, ...

Slandering, and my Body in Temperance, ...ernesſs and Chaſtity; and in every reſpect let ... Converſation be as becometh the Goſpel. ...eep me by thy Power, through Faith, unto ...lvation.

Enlarge and bleſs the holy Catholic Church ...with more abundant Peace and Purity: Pardon ...he Sins of the Nation I live in, and make us a holy People, zealous of good Works. Bleſs the King, and all that are put in Authority under Him. Bleſs the Miniſters of thy holy Word and Sacraments: Bleſs all my Relations and Benefactors, and forgive all my Enemies.

Take me into thy Protection this Day, (Night.) It is Thou only, Lord, that makeſt ... in Safety. But whether I ſleep or wa... ...and thine own. to

PRAYERS

FOR THE USE OF

SCHOOLS.

A Morning Prayer to be used by the Masters or Mistresses, and Scholars.

PRaised be the Lord, from the rising up of the Sun to the going down of the same. Thou art our God, and we will Praise Thee: Thou art our God, and we will Thank Thee.

Thou hast made us after thine own Image; Thou daily preservest and providest for us: Thou hast redeemed us by the precious Blood of thy dear Son; Thou hast given us thy holy Word for our Direction, and promised thy holy Spirit for our Assistance: Thou hast raised up to us Friends and Benefactors, who have taken Care of our Education and Instruction; thou hast brought us together again this Morning, to teach and to learn that which may be profitable to us.

For these and all thy Favours Spiritual and Temporal, our Souls do bless and magnify thy *holy* Name, humbly beseeching Thee to accept *this* our Morning Sacrifice of Praise and Thanks*giving*, through Jesus Christ our Lord.

do always [illegible]
through Jesus Christ our Lord.

Particularly we beg thy Bles
present Undertaking. Prevent
all our Doings, with thy most g
and further us with thy continu
these and all our Works, begun,
ended in Thee, we may glorify
and finally by thy Mercy obtain
through Jesus Christ our Lord.

We humbly acknowledge, O
Imperfection and Disorder both
and of our Lives; that we are
ourselves, and unworthy of thy
we beseech Thee, through the

their Enemies, our most gracious Sovereign Lord King GEORGE; our Gracious Queen CHARLOTTE; his Royal Highness GEORGE Prince of *Wales*, and all the Royal Family. Let thy Blessings be also bestowed upon all those in Authority under His Majesty in Church and State; as also upon all our Friends and Benefactors; particularly *Those who are concerned in the Care of this School.* Prosper Thou the Works of their Hands: O Lord, prosper Thou their Handy-work.

These Prayers, both for them and ourselves, we humbly offer up in the Name of thy Son Jesus Christ, our Redeemer, concluding in his most perfect Form of Words.

Our Father, &c.

An Evening Prayer to be used by the Masters or Mistresses, and Scholars.

ACcept, we beseech Thee, O Lord, our Evening Sacrifice of Praise and Thanksgiving for all thy Goodness and Loving-kindness to us; particularly for the Blessings of this Day, for thy gracious Protection and Preservation, for the Opportunities we have enjoyed for the Instruction and Improvement of our Minds, for all the Comforts of this Life, and the Hope of Life everlasting, thro' Jesus Christ our Redeemer.

We humbly acknowledge, O Lord, that we are altogether unworthy of the least of all

Favours; that we continually fall short of our Duty, and have too often transgressed thy holy Laws.

Forgive, most merciful Father, we humbly pray thee, all the Errors and Transgressions which thou hast beheld in us the Day past; and help us to express our unfeigned Sorrow for what has been amiss, by our Care to amend it.

What we know not, do thou teach us; instruct us all in the Particulars of our Duty, both towards Thee, and towards Men; and give us Grace always to do those Things which are good and well-pleasing in thy Sight, thro' Jesus Christ our Lord.

Whatsoever good Instructions have been here given us this Day, grant that they may be carefully remembered, and duly followed; and whatsoever good Desires Thou hast put into any of our Hearts, grant that by the Assistance of thy Grace they may be brought to good Effect, that thy Name may have the Honour, and we, with those who are assistant to us in this Work of our Instruction, may have Comfort at the

King GEORGE; our gracious Queen CHARLOTTE; his Royal Highness GEORGE Prince of *Wales*, and all the Royal Family.

Bless also all those in Authority in Church and State, together with all our Friends and Benefactors, particularly *Those who are concerned in the Care of this School*, for whom we are bound in especial manner to pray. Bless this and all other Schools for Religious and truly Christian Education. And direct and prosper all pious Endeavours for the Propagation of thy Gospel, and promoting Christian Knowledge in the World.

These Prayers and Praises we humbly offer up to thy divine Majesty, through the Mediation of thy Son Jesus Christ our Lord; in whose holy Name and Words we sum up all our Desires.

Our Father, &c.

A Morning Prayer, to be used daily by every Child at Home.

GLory be to Thee, O Lord, who hast preserved me from the Perils of the Night past, who hast refreshed me with Sleep, and raised me up again to praise thy holy Name.

I humbly worship Thee, O God, my heavenly Father, through Jesus Christ my Redeemer; and I do again devote myself to Thee, desiring to serve Thee faithfully this, and all the Days of my Life.

noroughly cleanse ....
my Nature.

Help me to remember Thee, my Creator, in the Days of my Youth.

Preserve me from those Errors and Follies to which the Frailty of my Age does most expose me, and keep me innocent from every great Offence.

Deliver me from the Vanity of mine own Heart, and from the Temptations of evil Company.

Incline my Heart to all that is Good; that I may be Modest and Humble, True and Just, Temperate and Diligent, Respectful and Obedient to my Superiors, that I may Fear and Love Thee above all, and that I may love my Neighbour as myself, and do to every one as I should do unto me.

Send me this I

spiritual Pastors, and Masters, all my Relations and Friends, (particularly my * Father and Mother, my Brothers and Sisters) and every one in this House. Grant to them whatsoever may be good for them in this Life, and guide them to Life everlasting.

I humbly commit myself to Thee, O Lord, in the Name of Jesus Christ my Saviour, and in the Words which He himself hath taught me.

Our Father, &c.

An Evening Prayer, to be used daily by every Child at Home.

GLory be to Thee, O Lord, who hast preserved me the Day past, who hast defended me from all the Evils to which I am constantly exposed in this uncertain Life; who hast continued my Health, who hast bestowed upon me all Things necessary for Life and Godliness.

I humbly beseech Thee, O heavenly Father, to pardon whatsoever Thou hast seen amiss in me this Day, in my Thoughts, Words, or Actions (particularly †)

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* *Here let every Child mention his or her Particular Relations.*

† *Here let the Child be instructed by the Master or Mistress, to confess and bewail in particular every Sin which may have been committed by him or her in the Day past; whether* [Lying, Taking God's Name in vain, Stealing, Quarrelling, Stubbornness, or any other.]

Make me, O Lord, thoroughly ſenſible of the great Weakneſs and Corruption of my Nature, and the many Errors of my Life.

Aſſiſt me, I pray thee, in making it my conſtant Endeavour to reſiſt and conquer every evil Inclination within me, and every Temptation from without.

Help me daily to increaſe in the Knowledge and Love of Thee, my God, and of my Saviour Jeſus Chriſt.

Shew me the Way in which I ſhould walk, whilſt I am young; and grant that I may never depart from it.

Bleſs to me, I pray, whatſoever good Inſtructions have been given me this Day; help me carefully to remember them, and duly to improve them, that I may be ever growing in

I humbly commit my Soul and Body to
Care this Night, begging thy gracious Protect
and Blessing, through Jesus Christ our only L
and Saviour; in whose Words I conclude
Prayers.

Our Father, &c.

PRAYERS.

A short Prayer for Children, when they first c into their Seats in Church.

LORD, I am now in thy House; assist pray Thee, and accept of my Servic Let thy Holy Spirit help my Infirmities, posing my Heart to Seriousness, Attention Devotion, to the Honour of thy holy Na and the Benefit of my Soul, through Jesus Ch our Saviour. *Amen.*

Before they leave their Seats, thus;

BLessed be thy Name, O Lord, for this portunity of attending Thee in thy H and Service.

Make me, I pray Thee, a Doer of thy W not a Hearer only. Accept both us and Services, through our only Mediator Christ. *Amen.*

SAnctify, O Lord, we [illegible]
thy good Creatures to our Us[illegible]
thy Service, through Jesus Chris[illegible]
Amen.

A Grace after Meat.

BLessed and praised be thy ho[illegible]
Lord, for these and all thy o[illegible]
bestowed upon us, through Jesu[illegible]
Lord. *Amen.*